# PULPIT PITH.

Mr. Beecher Explains How to Tell the Truth in Love.

THE CREED OF THE SCOFFER.

Mr. Frothingham on the Antagonism of Christianity to Other 'Creeds.

THE MARTYR ST. ALBAN.

Father McCauley on "Forgetfulness of the Future."

PLYMOUTH CHURCH.

MR. BEECHER ON THE GENIUS OF THE GOSPEL, OR HOW TO SPEAK THE TRUTH IN LOVE. Mr. Beecher preached yesterday morning on speak ing the truth in love, and selected for his text the fifteenth verse of the tourth chapter of St. Paur's Epistle to the Epbesians-"But speaking the truth in love may grow up unto him in all things, which is the head, even Christ."

THE SERMON.

The first clause of this verse is that which was made the basis of the sermon, and in the course of which Mr. Beecher said:—"There are no formal expressions in the New Testament in such sequence of thought as is considered now necessary in laying a basis of philosophy. Although there is a great deal of reasoning in Paul's method, although there is much philosophical analysis, they are as it were incidental. His sayings, for the most part, spring out of his heart, and a good deal in him is aroused by his affections. In the text he has described what in common phrase is known as the genius of the Gospel. This phrase, speaking the truth in love,' seems to have slipped into the text, as a thousand other eternal truths seemed to have slipped into the Scriptures." After a definition of the Old Festament idea of righteousness and its failure to compel man to right living by arousing fear and appeal to conscience, and contrasting it with the Christian method of the appeal to the affections and love of God for man, Mr. Beecher proceeded to inquire as to the best methods of preaching and the spirit that should adjusted the preacher.

speaking of the truth in love also requires a freedom from arrogance of orthodoxy. It is said that this irredom of preaching, this large lineity of teaching is dangerous; but there is dauger about everything. It is dangerous to be born. So wrapped and conflued are many men that they pervert even an orthodox belief. They seem to think that Chrisi died for a catechism; that he died for a creed. The congregations of such men are theological camps."

Mr. Beecher concluded by commenting upon the accessity of avoiding all controversual asperities, and the need of teachers dealing with man as a human consciousness, made up of a thousand vibratory strings.

#### MASONIC TEMPLE. MR. O. B. FROTHINGHAM ON THE CHRISTIAN

FAITH, AND WHAT IS TO TAKE ITS I LACE. The subject of Mr. Frothingham's discourse yester day morning in Masonic Temple, Twenty-third street and Sixth avenue, was the domineering and belligerent attitude which the Christians, as a sect, have for ages maintained against the other forms of faith of whom were ladies. listened with much attention to the speaker. He said that the day was the anniversary of the great battle of Bunker Hill. That action, which was fought 100 years ago, was such a one as could not

be fought to-day; for the crisis which led to it would

not be allowed to exist.

The time when men go to battle has not yet ended. but the era of universal peace is rapidly approaching. Wars are sharper and shorter now than formerly; they are not suffered to exist until diplomacy has exhausted every effort to avert the calamity. Now, the nercest wars may be ended by the intervention of the states man's pen or the diplomatist's skill. Now, there is

wars may be ended by the intervention of the statesman's pon or the diplomatist's skill. Now, there is
less animosity in war and more consideration for the
people's rights; more humanity and less cruelty than
in past ages for those who come under the power of
the sword. The era of statesmanship and diplomacy
is rapidly supplanting that of war.

THE SCRIFTURAL RATTLE OF LIFE.

The battle of hie is a theme that has been much
spoken of. The idea is from the New Testament. In
the early days of Christianity the idea! Christian solder is spoken of in the Epistic to the Corinthians,
which is wrongly attributed to Faul. There the Apostic
of Christ is made to paint the Saviour equipped in the
mailed panoply of a Roman legionary solutior. Christ
is called upon to wage war against the evil spirits that
were said to used in the air, and against the ranks of
demons ever pressing on to take possession of unquarded sours. The Christian believed himself empowered to keep the faith of Jesus against the invisible
oc, who was always supposed to be politing
in the dark to outrap the unwary. The Christian, therefore, stood in armor against all
other powers of the earth and the devil. Every other
resigne excepting his was of the devil. Every other
resigne excepting his was of the devil. His was the
origin of the crusades. The spirit that engendered so
calamitous a series of wars was a minitary one springring from the church minitant. Then the soldier went
for the with the cross on his breast to smite down infidelity under whatever form it might present itself.
The same idea hods good to-day among the missionaries who wander into many strange lands to conquethe Mostem and destroy the enemies of thrist. And
the Christian soldiers are just as intolerant and bigoted
to-day as they were in the carly ages of their
Church. It was only the other day that a good
man, and a respectable citizen, Mr. Biauveit,
was denounced in this city as a tiar and a scounare!
for presuming to disagree with orthodoxy. The differences in re

God. It was supposed that the wealthy man, clad in purple and the lines, who fared sumptuously every cay, must be hard hearted and that he came wrongly by his money it was loolish to be rich; riches would take wings to themselves and fly away. This radical idea of Christ created a condition of things that was quite impossible to endure and unrea-onable to think of, as it set one class of the community at the throats of the others. Here the speaker gave a graphic sketch, in flaming colors, of the struggies that had taken place in Germany and other parts of Europe, between the peasants and the lords of the soil—a struggie which is yet far from being ended, and one that originated in the Church's denunciations of wealth, while she took care to accomulate herself all she could of the good things of this earth.

Whence came the idea that life is a battle, and that man must ever be in arms against himself? It came from the far East, from ancient, distant Persia, and it crept into the literature of the Hebrews, finding its way thence to the early Christian Church. It is born of the idea of light and darkness; the one presided over by Deity, the other rule by the Javil. An eternal conflict exists between the two kingdoms of light and darkness—between the Deity and the devil. The Curistians did not believe that the devil would ever be converied; he must fight it out and be defeated. The believing Christian is to look upon the unbeliever with norror.

converied; he must fight it out and be defeated. The believing Christian is to look upon the unbeliever with horror.

Science and the Ceristian soldier.

The idea of antagonism among men has been, in a measure, successfully combated by science and philosophy. The grand doctrine of evolution has taken the place of the narrow one known as dualism. The doctrine of evolution is one continuous flow of progress; it has different aspects and appears under distinct forms, but it goes on step by step, never stopping till perfection is reached. It substitutes gradualness for extremes, takes away the idea of man's battle with Mother Nature and plants wisdom in the place of hatred; peace is made to triumph, and all men become the fronds of each other instead of the foes. The theist does not draw-the sword against the atheist, the Trintarian against the Unitarian, nor the Materialist against the Spiritualist. By evolution we hit man oft of superstition, and say that every religion had its time, place and office—having done its work in its own sphere. But orthodox churches persist in thinking badly of all creeds not their own. Under the eye of evolution a new doctrine of comparative religion has grown up. French and German savans are transating, for the use of the unlearned, all the old works on panthelem, atheism. Buddam, Brahminism, that the modern world may jucge of the wisdom of past teachings. A century hence and the office of the Christian solder will have disapeared; man will have learned that he is not to subdue bimself Scripturally, but intellectally; to be what Nature intended he should. To-day we attempt to subdue ourselves, not by brute force, but by the omnipotent power which we know by the name of love.

ST. PATRICK'S CATHEDRAL. SERMON ON OUR DOING ALL TrINGS FOR THE END FOR WHICH WE WERE CHEATED BY REV. FATHER HOGAN.

In St. Patrick's Cathedral, Rev. Father Hogan reached from Luke, v, 1-2, and said :- When the multitude pressed upon Jesus to hear the Word of God, he was standing by the Lake of Genesareth, and, seeing monthool the appeals to the store of the appeals to the appeals to the store of the appeals to the app some ships near, he went into that of Peter and sitting down taught them words of divine wisdom, of heavenly truth-doctrines of that religion which draws

ST. ALBAN'S CHURCH. PESTIVAL OF ST. ALBAN, THE MARTIE-BER MON BY THE REV. ALFRED G. MORTIMER, OF ENGLAND-THE WITNESSES OF CHEIST.

Yesterday was the festival of St. Alban, the martyr. and the dedication festival of St. Alban's Church, it East Forty-seventh street, and an especial effort had tractive. The morning prayer was read at half-past seven A. M., and at a quarter before eleven the choir quintly took their places in their stalls and the Litany was recited, after which the choir again reured to prepa a for the grand procession. In a few minutes the sor of the vestry room opened and the procession came forth, marched down the east siste of the church and up the centre assis to the stalls in the chancel, thus making a complete circuit of the church, singing the while the old processional bymn, 'Duward Christian Soldiers." The procession was very imposing, and was formed as follows:-First came the thurife bearing the censer, which he swang from side to side as he marched, the perfumed incense permeating th

and was formed as follows:—First came the tourifer, bearing the censer, which he swang from side to side as he marched, the perfumed incense permeating the church; following him came the crucifer with the cross night upitifed; next behind there came the choristers, the boys in blue cassocks and white cottas and the men in black cassocks and white cottas; next came Father Mortimer, of the English Society of the Evangenists of St. John, sometimes carried the "Cowiey monks;" then came four acotytes clad in red cassocks and white cottas, and two acotytes bearing huge lighted candies, and last of all came Father Morrii, in full ecclessastical white vestments and cap. In the procession were carried two very handsome white silk banners, heavily embrodered with gold, one representing the Anounciation and the other the Nativity. Theservice began with the singing of the "Ventiet" to a Gregorian chant (Parisan tone); after which the colebration of the holy communion immediately followed. The sermon followed the Nicene Creed, and the offeriory the sermon, during which Tours' setting of the "Te Doum?" was sang.

THE SERMON.

THE SERMON WAS BERNON.

THE SERMON WAS BERNON.

The sermon was preached by the Rev. Alfred G. Mortimer, who has been but three weeks in americal the first chapter of the Acis, "And ye shall be witnesses unto me." These were the last words of one who we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose name we bear, whose faith we process to love, whose parties and heapts of the Church. Ye shall be my without a love, and

The prize are drew a vigorous contract of the prize are the supreme tribunal of the Most High?

THE BAITLE RETWEEN RICH AND FOOR.

The battle rapes nercely between the rich and the poor classes. The Scriptires say that it is next to impossible for a rich man to enter the kingdom of which does not cost him anything does not think the services:

much of that faith and makes no impression upon the of the Scoffer." His text was taken from Matthew.

MARINERS' CHURCH. GOOD AND EVIL-SERMON BY THE REV. E. D. MUEPHY.

The sermon at the Mariners' Church, corner of Catharine and Madison streets, yesterday morning was preached by the Rev. E. D Murphy. His text was taken from Deuteronomy, xxx, 15-"I have set beforethee this day life and good, and death and evil "
Of all offices that man can fill, said Mr. Murphy, there is none so deeply momentous as that of the Christian ministry. The watchman who is appointed to guard the city is responsible in a measure for the safety of property and life committed to his care. The Christian ministry is set to watch over immortal souls. This great responsibility has been deeply telt by holy men in all ages of the world. Moses seemed deeply concerned in the discharge of this great duty. Before cohcorned in the discharge of this great duty. Before he died he was anxious to give the Israelites a complete rehearsal of the conduct of God to them. He clased with a list ful exhorisation to his popie, snowthem that their dut es were not hard and asking them to choose between hie and good, and sin and death.

Death is a curse in which all men are involved by nature. "By one man sin entered into the world and ceath by sin." This is a condition of the human race, and it is folly to gainsay it or deny it. God knows that all men are by nature estranged from Him, and, therefore, in a state of condemnation. This state is represented as one of wretchedness and misery. The same ris poor, although he may possess an abundance of this world's goods. This is the spiritual poverty from which we should shrink. We may enjoy the greatest happiness. Sin is also spoken of as disease. The leprosy of sin has fastened on every soul of man. It is more fatal and infinitely more destructive than any bodily malady. Sin is also a slavery—the most abject servitude of the worst and most tyraunical mater. There is no position under the sun that can be compared to it. Slaves may even become contented to slavery, for it is only the body that is in bondage after all. "piritual death must be viewed as the greatest evil. All the lavorable and joyous things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life must be extraored. What will be left after the good things of this life and god. The first great essential blessing we need is life—that is, cernal life. This life is not in us, neither have we ower to create it. Hence God comes and offers us this unspe he died he was anxious to give the Israelites a com

ST. STEPHEN'S (R. C.) CHURCH. FORGETFULNESS OF THE ETERNAL FUTURE-INSTRUCTION BY THE REV. FATHER M'CAU-

At St. Stephen's Church yesterday morning the Rev Father Colton celebrated high mass, and the sermon was preached by the Rev. Father McCauley, who took his ext from the gospel of the Sunday. The gospel, the preacher said, narrated that our Lord, who was the at the beginning of His missionary career, had around Him a multitude near the Lake of Genesareth, to whom He was explaining the doctrines He had come to give them. Among those attending was Peter, to whom the Redeemer said that he should throw his net into the deeper waters, and then the net was filled. though,Peter had labored during the night without any avail-"They had labored all during the night and had taken nothing." THE LESSON OF THE GOSPEL

The preacher deduced from this gospel an instruction to the effect that many people spent all their time in pursuing worldly things without ever gaining the real roward. We labored ever gainreceiving our reward from men only, and
never from God. The life of Christians should
be one oil prayer, keeping before our minds that God
is the beginning and the end of all. In all our undertakings we must have recourse to God. Our Lord
Himself gave us an example of how we should pray,
when he gave us what we call the Lord's Prayer. During his hie our Lord slways prayed, thus leaving to us
the instruction that in all our undertakings we should
invoke assistance from the Father. We should take
care not to be discouraged when we found that our
prayers were not answered; often we did not receive
what we asked for because we did not ask in the right
spirit. We should ask as children asked from a foring
parent. We should pray with perseverance. We
learned from the gospel of the day our unter dependence on God, and in all troubles to rim should we appeal for that light and aid without which we were
necessarily unable to accomplish anything for our
spiritual advantage. The continuous watchfuiness
which we bestewed upon our worldly effairs should
be applied to the interest of our eternal saivation.

LABORING FOR DROSS.

Men labored hard to secure this world's goods, and ing the real reward. We labored very

which we bestewed upon our worldly affairs should be applied to the interests of our eternal saivation.

LABORING FOR DROSS.

Men labored bard to secure this world's goods, and threw aside all care of the great hereafter, which was to be evernity. It did not require any method of reasoning to bring home to each of us the need there was of preparation to meet the Supreme Juage, who was to be the Arbiter of our fate in the next world, where there was to be no death, but a future of endiess bliss or endess misery. Was not this thought sufficient of itself to make one consider well how he was prepared to have to have a decision rendered as to the way his lie on earth had been spent? Of how little importance comparatively was the greatest triumph or success in life when compared with the final juagment deciding a soul's fate for eternity? And yet men went on from day to day ignoring the great truth that there was to be a reckoning day, when we were all to answer for every negligence as well as every orror of commission. We should withdraw ourselves from an over-estimate of the importance of this world's flecting enjoyments, and by prayer to God raise up our hearts to things divine, that God's graces may hot be cast aside for mere empty dross and eartiny longings supplaint those aspirations which lead souls opward. It was necessary to keep constantly in communion with God that His divine help might always be with us in the never-ending struggle for victory over ourselves.

CHURCH OF THE COVENANT. THE STORMED KINGDOM-SERMON BY REV.

MARVIN B. VINCENT. The words of Christ recorded in the eleventh chapter of St. Matthew, declaring that "The kingdom of heaven suffereth violence and the violent take it by force," furnished a text to Rev. Marvin R. Vincent, pastor of the Church of the Covenant (Presbyterian yesterday, when he preached to his own congregation Christ, he remarked, was speaking of a time of fulfil ment as contrasted with a time of prophecy. In the next verse He says, "All the propuets and the law prophesied until John." These had prophesied the kingdom of God; John had introduced it; in Christ

prophesied until John." These had prophesied the kingdom of God; John had introduced it; in Christ it had come. Our Lord then described the latter period by a single characteristic—that the kingdom had, from the time of its advent, been the subject of enthusiastic and emergetic approach. Our Lord's statement covers, the preacher said, a truth common to the whole history of linking dom, from John's time until the present day—namely, that no man attains the spiritual blessing and powers of the rule of Christ without vigorous and persistent effort. This was borne out by analogy. The grandest prospects were reached by the hardest climbing; valuable inventions were wrought out by dint of hard thinking, and successful men did not float to eminence, but had to work for it. What namicy suggested Scripture confirmed in that direction. The atmosphere of the Old Testament pulsated with struggle, and very much of the language of the New Testament was that of the battle field or the arena.

Chistian Soldiers.

The successful moral soldier was always placed in the attitude of one who storms and conquers a fortress. It was to be observed that the causes of the perpetual light did not he in the nature of the heavenly kingdom, except in so far as its attractions and promaed rewards provoke holy zeal and energetic effort. Mr. Vincent proceeded to contrast the terror of israel at the foot of Sinar and the confinence of the Christian Church, and quoted freely from the New Testament passages wherein men are invited to come unto the living God. And yet "the kingdom of heaven suffered violence." There was no real inconsistency in this. That which was clearly apprehended was not always easily achieved. A man might along a straight road before him see clearly apprehended was not always fastly the confidence of the struggle to reach heaven by calling out man's faith and energy might go to make him strong in the indigent equire great and protracted effort to reach it might require great and protracted effort to reach it might require gre

THE GOSPEL TENT. DR. STEPHEN H. TYNG, JR., ON THE CREED OF

THE SCOFFER. Three services were held in the Gospel Tent vester day; the first, in the morning at eight o'clock, being a general prayer meeting; the second, at three P. M., being a Go-pel temperance meeting, with music and addresses, and the third at balf-past seven P. M., at which Rev. Dr. Stephen H. Tyng, Jr., preached the sermon. The attendance at the tent was large at all

The subject of Mr. Tyng's sermon was "The Cr

xxit., 5-"They made light of it." These words were spoken, said the preacher, of those who refused to go to the supper that was prepared, as related to the parable of the supper. The text is the creed of the scoffer. It abounds in negatives, this confession

in the parable of the supper. The text is the creed of the scoffer. It abounds in negatives, this confession of his curious faith. The peculiarity of every unbeliever's scheme of confidence is that there is bothing positive about it. He is given to destruction; he pulls down, but we cose not build up; he makes light of the Gospel, but he has bothing to substitute in the place of it. This system of negatives for us the first article in the creed of the scoffer.

The second article in that creed is making light of sin. There are those who can talk volubly about crimes and vices; who can be very critical in their cashistry in reference to sinners, who yet speak of sin in themselves as an infirmity and a natural defect, and they may be perfectly sincere in that claim and not be conscious that they are deceiving themselves. My experence has led me to believe that the persons who have had the deepest convictions of sin were those who never committed crimes.

The third article in the scoffer's creed is making light of the jurgment. There is no man who can pretend to ignore the inevitable interformes.

The third article in the scoffer's creed is making light of the jurgment. There is no man who can pretend to ignore the inevitable interformes of whom I am speaking make in the of the judgment of God which follows. They make merry over the scriptural descriptions of helt. Dives, in the old story, passed though life utterly neglecting of the future; he found that there were no scoffers in helt. There are no scoffers in beaven—they are only on this earth.

The fourth article of this creed is the demis of grace. This is a rejection of salvation. The Lord Jesus Christ is nothing to the scoffer, but the subject of his contempt and his profainity. That which God purchased at such an infinite cost, when Jesus Christ with so meny pangs and so much suff-ring accomplished, is the subject of these who make high, or it. These donals lead the scoffer into a terrible course. He is without God, he mocks at sin, in denies judgment, and

WORSHIP ON STATEN ISLAND. SERVICES IN THE UNITABIAN CHURCH CON-

DUCTED BY MR. GEORGE WILLIAM CURTIS. The services in the little Unitarian Church at New Brighton yesterday morning were, as usual, conducted by Mr. George William Curtis. The church is each Sab-bath morning crowded with strangers and island menced the service by reading a portion of the pasim beginning-"It is a good thing to give thanks unto the Lord." The well known hymn, "Guide me, now, Thou Great Jehovan," was then sung, and before the sermon the thirtecuth chapter of Paui's Epistle to the Romaus was read. The sermon treated of the elevat-Romaus was read. The sermon treated of the civating power of prayer on the human heart and his glorifying effect on the human countenance. Noted criminals, the speaker said, mon who permitted their base passions to rule their lives, have the marks of an written upon their faces in indelible and unmistakable characters, but the Christian has upon his face the signs of sweet communion with his Maker. No matter what his trials he holds up his hand to class the Divine hand, and is comiorted. Some of the greatest deeds in this world have been accomplished when men have sprung from their knees to their feet. In looking out upon the vast occas with its mysteries—no boundary but the horizon's time—a snip moves on with white sails set, the canvas catching the gleams of the bright sunstine. So man oces over the occasi of life and the sunshine is God's mercy to him; his whole being is warmed and nourished, but it is throug prayer that the sweet spiritual been is obtained.

Mr. Curtis begged the congregation to remember that next Sabbath would be known as Hospital Sunday and a collection would be made for the S. R. smith infirmary. An appeal was read from the trustees, in which it was stated that the great good which the institution was doing would be curtained if literal contributions were not made. On account of the stringency of the times the donations had been largely reduced. ing power of prayer on the human heart and its

#### CONFIRMATION.

Bishop Littlejohn yesterday administered the rite of confirmation in three churches on Long Island-Christ Courch, Oyster Bay; St. John's, Cold Spring, and St. John's, Huntington.

A NEVADA DUEL.

HAND-TO-HAND FIGHT IN A MOUNTAINOUS WILDERNESS-BOWIE KNIFE VS. DERBINGES. [From the Eureka (Nev.) Sentinel, June 10.]

The deceased was an old resident of this district, and when himself was a peaceable and quiet man. He was a hard working miner and not at all disposed to be quarrelsome, except when under the influence o liquer. At such times he was inclined to be abusive, but no one ever thought him a dangerous man. The ire of deceased seems to have been aroused day before yesterday when Mr. Manheim garnished his wages for a bill due the latter for groceries. The parties had had transactions pending between them for some time by Manbelm in the Mountain Boy mine. For the last mouth, however, he had been working at the K K on Ruby Hill. After the garnishment had been served McSioy improved several opportunities to apply to Manheim the most abusive epithets, going to the latter's store for the purpose. Matters stood thus yester-

day morning.

A MURDEROUS PURSUIT.

At about ten o'clock Manheim accompanied by four children, his own little son and the three daughters of his brother, drove out to the Mountain Boy Mine in an express wagon. The mine is situated about seven miles southwest of town and hear the Spring Valley road. An hour later McSloy hired a horse at Sweeney's stable and also departed in the same direction, having first succeeded in borrowing a couple of pistois. It should also be stated here that on inquiry at the store he ascertained that Manheim had gone to the mine. From this and other circumstances the conclusion seems irrestable that he was bent on a difficulty. Arrived at the boarding house of the mine (with no one in) it was not long until the tragedy had been enacted, just how and under what circumstances we allow the witnesses to expisin. There were no persons present save the children, and the struggle was a life and death one. As soon as all was over Mr. Manheim returned with all possible haste to fown and minormed the Sheriff of what had occurred. He was much sgitated and seemed deepty affected by the qunortunate affair. He refused to take at length upon the subject, stating that he would leave it to others to give the particulars. Many irrends called on him at the Sheriff's office during the atternoon, assuring him of their sympathy and readiness to adhim in any way possible.

The SCANE OF THE STRUGGLE.

While one representative of the Sential was interviewing Mr. Manneim at the office of Sheriff Sias, another, in company with the Sheriff and Coroner, Dr. A. C. Bishop, proceeded to the spot where the affray took place. Arriving in the vicioity of the Kennuck boarding house, hear the mine bearing the same name, situated on a spur of the Spring Valley range of mountains, the body of McSloy was observed lying on the hillside a little to the left of the road and about thirty feet from the house. Approaching the body a siegening sight presented itself to the party. The clothing

reet from the house. Approaching the body a sickening sight presented itself to the party. The clothing
of the man was completely saturated with blood, and
from a terrible wound on the side of the neck the
blood was still slowly oozing out, while the ground for
some distance about was darkly stained with blotches
of gore.

blood was still slowly oozing out, while the ground for some distance about was darkly stained with blotches of gore.

BOW IT HAPPENED.

Sheriff Sias, at the inquest, was sworm, and testified as follows:—I am Sheriff of Eureka county; Mr. Manheim drove up to the Sheriff's office in his delivery wagon, with some children in it, and said he wanted to give himself up, as he had just killed a man out at the Mountain Boy Mine; he gave me these weapons—[pistol and knife produced]—the pistol, he stated, Mosloy had, and tried to use it on him; the kulls, he said, was the one he (Manheim) done the cutting with; he told drawn; he begged Mosloy het to shoot, as there were children in the wagon; he said wait until I get down and out of the wagon and talk it over; McSloy called him a "robbing Jew son of b—b," and said he was there to get even with him; he held the boy in Ironi qi him until ae got his knife out of his vest; they grappled together, McSloy trying to use his pistol, while he (Manheim) was defending himself with his knife; when Manheim came to the Sheriff's office he was covered with blood. By the hooks of the ground where the fight took piace I should judge that the scuffle continued for thirty leet down the hill, from the point where I found a hat lying to where the body lay; there were no papers or other evidences of his mentily found on McSloy's body; I don't think either fell during the scuffle until McSloy lell dying; I think the blood spouted out of McSloy's neck over Manheim; I should judge that they were dose together during the continuance of the fight; there was blood on Manheim's neck while become.

ALL ABOUT AN EGG REATER.

## ALL ABOUT AN EGG BEATER.

Theodore Lockwood, of No. 10 East Tweifth street and William H. Silva, new stopping at the Southern Hotel, went into partnership some time ago in the manufacture and sale of a patent egg beater. Luckwood, as he claims, supplied the capital, while Silva canvassed for and sold the article. On Saturday Silva canvassed for and sold the article. On Saturday night the former gentleman called at the Southern Hotel to see his partner and to ask for an accounting. Their meeting was not a cordial one by any means, and Mr. Silva became very violent and struck his partner, Mr. Lockwood, over the head with a heavy cane. Silva was arcested and arrangued before dudge Wandeli yesterday on a charge of assault and battery. Mr. Lockwood stated to the Judge that he had already invested \$700 in the pattent egg ochter and had not yet seen any return for his money. He had reason to believe that Silva had made collections for sales of the article, but had as yet failed to render an account. Silva strenuously desired owing any money to Lockwood, but admitted the assault. He was committed in \$300 bail to answer as General Sessions. AMERICAN TEMPERANCE UNION.

OF ENFORCING THE LIQUOR L.W.

Union was held in Science Hall, Lighth street, yesterday afternoon, the President, Walter Logan, in the chair. The choir sang with effect several of the popular temperance songs, together with favorite hymns; the Scriptures were read and a prayer offered by the chaplain of the union, Rev. Mr. Hutchins; the simply worded piedge was read by the President, who also announced that he had received from a lady a sum to be p delray the expenses of a meeting in Cooper Insti-HON. C. C. LEIGH ON THE LICENSE LAW. The Hon. C. C. Leigh, of Brooklyn, was introduced

had only time for a few remarks. He now proposed to

enter more fully into the temperance question. Mr. Leigh said that the subject of the evils of intemperance bad been so often discussed that he would not engage in it at this time. He would first discuss the cause o intemperance, and, secondly, its cure. He affirmed that the grogshop was the mammoth cause of intemperapos. It may not be the sole and entire cause, said ne, but the great majority of cases of intemperance may be traced directly or indirectly to that source. These grogshops, he continued, are legalized. Officers are appointed to organize and locate theem, not only in this city and Brookiya, but all over the State. It is in fact organizing and againing drunkenness. All this is paid for by the taxpayers. It appeared to him toat it they were to do away with the emperance they must do away with the grogshops. This movement was started unit a century ago. Then it was believed that so plain and common-sense-like was the reasoning that everybody would soon sign the piedge and the grogshops be closed for want of custom. The pulpit took up the subject; that highly engine for good or evil, the press, took it up. The women took it up. Irads were distributed all over the land. Onen and secret temperance organizations were established. Everything that ingenuity cond devise to nid the cause was evoked. Now, where do we stand to-day? The grogshops are more firmly rooted and their branches have more extensive ramifications than when the war brast broke out. This state of things, the speaker would acknowledge, is discouraging. Many active workers in the temperance cause have left the fleid nimost in disgust. Some of our friends do not agree with us. They are of the wine and beer drinking class of temperance reformers. But even this class are becoming alarmed. They have studied the matter with carie, and find that four-diths, if not incertenish of the orime committed can be traced to grogshops. They have organized a society (the Society for the Prevention of Crime) to put down these grosshops. To this every true son and daughter of Temperance will say "Amen." The speaker detailed the objects and duries of the society, and said it was the society's object, as explained at a recent meeting in Brooklyn, to put down the grogshops by enforcing the law. A gentleman in the aducence rose and acked what they mean by enforcing the law. In reply he was tood that it was a cappained at a recent meeting in Brooklyn, to put down the grogshops by enf be traced directly or indirectly to that source. These grogshops, he continged, are legalized. Officers are appointed to organize and locate them, not only in this

geries. When the present society has done one-twentieth part of the work the Aliance did it will, he had no doubt, come to the same conclusion.

THE REMEDY IN THE BALLOT BOX.

Now, what is to be done to res rain the spread of the evils of intemperance? There are two things the citizen can de—one is to look after their public servants, those hordes of office-holders who are sworn to do what they do not; second, there is the ballot box, whereby unfaithful officers may be removed from their posts. One reason why these officers do not do their duty is that they owe their places to the powers that be; the powers that be over their postions to the grogsnop keepers. The primary meetings of both political parties are controlled by them. If a decent man attempts to vote he will either be prevented or his vote will be outbalanced by the repeaters. It is no same with the republican as with the democratic party. No matter which party loses, the grogsnop is sure to win. The magistrate's lat office cannot be given up. It was through the influence of the grogsnops that he obtained his office. It is in human nature to stand by your friends, and the magistrate on the Lench, therefore, stands by the rumseller. The speaker arged the friends of temperance to letter out the offending officers. He would have them go into the District Alterney's offices in New York and firefore. speaker urged the friends of temperance to iscret out the offending efficers. He would have them go into the District Attorney's offices in New York and Brocklyn and see the number of indictments that had not been prosecuted against remeeliers. He mentioned a case in the Brocklyn District Attorney's office, where there was a rumselier not only indicted, but convicted and sentenced, and yet the fellow was at the same moment roaming at large. Dr. Crosby says we have a good set of Judges; only have patience with them, Dr. Crosby—Chancolior Crosby—is the greenest cots I ever saw. They have pulled the wool over his eyes. In all he says about these judges I say, in blunt language, he lies—under a mistake. The law is a devil incarnate. You can't got at him, The remedy is to organize a prohibition party. (Applauce.) It is a constitutional way of getting at this nevil of intemperance. He would not disturb the temperance organizations now existing, he would not interfere with the glorious crusade of the women against the glant evil. He would call upon the daughters of music to sing up temperance and sing down the demon of intemperance. But the most powerful element is the ballot. They might not succeed the first year, but let them keep on. As they increased in strength and the influence of the groggeries. He believed If a fair and square vote the groggeries. He believed If a fair and square vote could be taken to-day on the question of groggeries or no groggeries the vote would be jour to one to put them down.

Past Grand Worthy Chief Templar Shackleford, of Georgia, and Frank R. Shiley, Grand Lodge Kiestor of

them down.

Past Grand Worthy Chiel Tempiar Shackleford, of Georgia, and Frank B. Sibley, Grand Lodge Elector of the State of New York, also made brief addresses, and the meeting adjourned.

## A STUDENT'S DREADFUL CRIME.

[Correspondence of the Inter-Ocean.]

Madison, Wis., June 14, 1877.
The arrest of A. W. Dennett, one of the graduating class of the State University, for deliberate and wilful strangling and drowning of his six-months-old boy in Milwankee six weeks ago, has created the greatest consternation among the students of the university, where he was highly respected, and would no doubt have graduated with honors next week. The history of his crime is as follows:—Some time ago he formed the acquaintance of Miss Cain, a highly respected of his orime is as follows:—Some time ago he formed the acquaintance of Miss Cain, a highly respected young lady of Lodi, Wis. The acquaintance grew into a criminal intimacy, and on a visit of Miss Cain to some school friends in Stevens Foint last October a maio child was born. To conceal her shame from her parents the child was taken by Dennett to Milwaukee and put in charge of a German nurse. During the holidays Dennett and Miss Cain were married, Dennett continuing his studies at the university, where he was regarded as highly moral and an enthusiastic student. The lat of May Dennett west to Milwaukee, procured a bog, and, piacing therein a brick, put the package unser his arm and in the evening went to the house of the burse and claimed his child, saying he had provided for its keeping elsewhere. The child was neatly and cleanly dressed and given to him. He took the child in his arms and started for the Milwaukee and St. Faul depot, and it now being iate at high he paced it in the sack and and smothered it to death under his arms, and in crossing the Menomonee Bridge consigned the little innocent to the cold waters. A week or more ago the Milwaukee papers curonicled the finang of a male infant in the river, a passing tug having brought too sack and its conjents to the suffice by disturbing the waters as it passed. Ontef of police Beck at once commenced a systematic course to ascertain the author of the horrible crime, succeeded in finding the German nurse, and from her learned the father of the cuild and her story as to its delivery. The rest loliowed casily. Dennett, on being arcested, acknowledged the lathership of the child but claimed that the put it on the steps of a beautiful residence in Milwaukee. On being told of a positive knowledge of his crime he confessed to the above stekening details. He was taken to Milwaukee this morning for trial.

THE CANAL STREET BURGLARY.

George Lockwood, alias "Cully," and William Cum miskey, the two men who were arrested on Thursday night on suspicion of being connected with the burglary on the premises of F. W. Pachtman & Co., No. giary on the premises of F. W. Pachtman & Co., No. 303 Canai street, were again arrangued before Judge Wandeli yea-criday. Captain McDouneii askedior a terther remand that us might be allowed time to get the evidence against them which he knew was in existence, and for which he was industrious y searching. Counsel for prisoners objected strongly to his circuit further detention, as they had already been locked up over seventy-two hours and no formal complaint had as yet been made against them. Judge wandel decided, however, to remand the prisoners again till three o'clock this alternoon.

#### A FEMALE SCAMP.

SHE CARRIES ON A HUGE SWINDLE AGAINST HER MOTHER-HIGH SOCIETY IN LOUISVILLE

[From the St. Louis Globe-Democrat.]

Louisville, Ky., June 13, 1877.

A sensation of a very starting as well as distressing nature has been developed in Louisvillo in the last lew days. The prominence of the men most concerned, the high social position of the lady who unfortunately figures so conspicuously in the affair, together with circumstances possiblar and original, lend to it an interest and importance of the deepest nature. Several years ago, as the story is told, Mrs. T. T. Hawking represented to her mother, hrs. George W. Merriwether, who is a widow and well on to three score years of age, that were she in possession of certain funds she could make a fortune by investing in to-

A TOBACCO SPECULATION.

James Taylor, Henry Timberlake and Hon. George H Pendleton were parties in a scheme to buy tobacco, with a certainty of selling at enormous profits. Her acquaintance with them would enable her, she said, to enter into their scheme, provided the necessary funds could be obtained. Having full confidence in the honesty of her daughter, the mother advanced at different times different sums of money, amounting in all to perhaps \$40,000. The daughter would say that the investments were paying a large yield and millions were sure to come, time alone being necessary to secure a fortune. In proof of the fact that large

been written by the gentiemen whose names are mentioned above. This believing, the mother gave up \$10,000 in conds, \$2,700 in cash and her income for three years, aggregating in all, it is said, to nearly \$40,000. The prospect, as the was made to see it, of a teniolic return of all her investments, led Mra. Merriweiber to involve nersolf in deox, in order that the lucome might be put into tobacco speculation. The party played by the mother and daughter was concealed closely from everybody, other members of the family having no idea of what was transpiring. A garb of secreey was wrapped about their every action, the widow's trustees and banker being among the mystified. Mrs. Merriwether gave up everything just as her daughter directed until some months ago, ween, with ner means exhausted, she began to ask for some of the yield it would bring, as she imagined, and the daughter, doubliess feeling that no more money could be had, chased now to ask for it, and turned her attention to keeping off discovery as long as possible.

A CLEVER LIE.

She related to her mother that the bookkeeper of the tobacco syndicate had absconded with a large amount of lands which had accrued from investments. Fortunately, she explainted, the bookkeeper's father was a wealthy New Englander, and rather than permit his son to be sent to the Pentientary would restore what he had stolen. The only trouble, the daughter said, was in the lact that the bookkeeper's father wished to take his own time in making up the losses. For six mouths, as the story is told, this explanation satisfied the mother. When it could be used no longer something else was invented. The daughter, and others bad at last come and had been handed her in person by a messenger. Mrs. Morri-wither was overloyed to know this. One note of her own called for \$20,000. All amounts are \$2,000. The daughter held similar notes. James Taylor was the hame signed to all of them. Mrs. Merriwether's husband, looked at them and said he would set the all the form of the processor of the pro

believe nothing of the kind, healsting that the money was due her and should be paid. Such was the story told the writer by Rhoter, Speed and Henning, all gentiemen of undoubted veracity and mgu standin in Kentucky. They believe Mrs. Hawkins has secured the money for her own use, and in the last several years has spent it little by little. They are saits field beyond doubt that no tobacco syndicate ever existed, and say they are quite certain not one of the gentiemen mentioned ever received any money from Mrs. Hawkins. Her whole game throughout was, they think, cunningly devised to defraud her mother, the blind confidence of whom caused her to give up all of her fortune, and will now nocessitate the disposal of all her property to secure a release from the present trouble. The writer called at Mrs. Hawkins for all her property to secure a release from the present trouble. The writer called at Mrs. Hawkins for all her hear her statement. A male relative received him, and said that Mrs. Hawkins is ill. Her husband has been an invalid for years, and the shock of the sensation has completely prostrated Mrs. Merriwether. The relative substantiated the story of Henning and others, and expressed his noqualified belief in the statement that no money had been seut, as Mrs. Hawkins represented. He said the mother alone will suffer, all that had been taken being hers. It will cause complete financial ruin, as the remainder of the estate must go to make up the amount of debts incurred while incomes were devoted, as she supposed, for tobacce speculations.

The relative stated that nothing whatever is known as to how Mrs. Hawkins has disposed of the money. She also seems to have had a confederate, as the forged letters from parties mentioned are in masculine handwriting. The confederate is unknown. This relative attributes ter actions throughout to a deranged mind. He hashes solving the first the steps to produce a profound impression and great interest the Poor House. These requests, she explained were made to behalf of a v

## A BEAUTIFUL CHILD LOST.

[From the Midaletown Press.]

At New Prospect Church, near Pine Bush, Cornella Van Vieck, aged eighteen, orphan daughter of the late from the residence of her uncle, Mr. John Faulkner, which was her home, last Tuesday night, and since which was her home, last Tuesday night, and since cannot anywhere be found. She was first missed on Wednesday morning, when it was found her room had not been occupied during the night. On the previous evening she was seen by a member of the ismity as if about to leave the house with a pitcher on her way to draw some water. The same member, later in the evening, supposing that the girl had in the meantime returned, locked the house as usual, in which condition it was found next morning. From this fact it is supposed that when last seen in the evening was when she left the house. She went away dressed in a calico dress and without any hat. Noue of her clothing except what she wore that day was missing.

The search for her commenced early Wednesday morning, as soon as her absence was discovered, and has been pursued unremittingly day and night since without binding any trace of her. From twenty to the try men have been searching for the missing gird, dragging wells, disterns and streams and scouring woods and ficios in van. There is the greatest excitement in the neighborhood, where the family occupies a prominent and respectable position.

Some few days previous, after a trivial chiding, she said to her unate—"Some morning you will miss me and will search the disterns and streams without finding me."

The girl's home, that of a mother's brother, who was also her guardian, was a happy one, and her friends are at a loss to account for her strange freak. She is

The gift's home, that of a mother's brocher, who also her guardian, was a happy one, and her fire are at a loss to account for her strange freak. She a beautiful girl, of sight figure, with light complex blue eyes and dark h. ir. for friends fear that may have committed suicide and are plunged into greatest gird and anxiety by the terrible suspense the worst forebodings.